

OUR PROGRAM FOR MORAL AND RELIGIOUS TRAINING IN THE PUBLIC SCHOOLS

At the beginning of our public school system in the United States the Bible had an honored place in all our public schools and the moral and religious element was prominent in the school curriculum. About 75 years ago a radical change took place and the Bible went out of nearly all of our public schools and the religious element in large measure followed it. We secularized our system of public education.

The program to restore the Bible and non-sectarian religion to our public schools which has been under way for many years has been an enlarging one and is destined to become more so. This program as carried forward by The National Reform Association is as follows:

I. Daily devotional services, including Bible reading and prayer in our public school-rooms. This has been under way for many years. Until recently no attempt was made to go further than this. Today 12 states require the reading of a portion of the Bible daily in all their schools and most of the remaining states permit this reading.

II. Establishing Bible study courses in, or in connection with, our public schools. This movement began about 30 years ago at Gary, Indiana. At first these courses were given by the churches one or at most two hours per week on "release time"; that is, the public school permitted pupils who wished to take this Bible teaching to go from the public school to their respective churches to receive it. The movement grew very slowly, as many obstacles were encountered in carrying it forward in this way. In the course of time in a number of places the place where this instruction was given was shifted from the churches to the public school buildings. Now much of this instruction is given in the public school buildings. Formerly the

work was done under church supervision. Now a large portion of it is done under school supervision. Formerly the churches selected the teachers, the public school authorities having no part in their selection. Now while usually nominated by church or other religious groups, many of these teachers are approved and even elected by the school board. Formerly, if these teachers received any financial compensation for their services, the churches raised the money to pay them. More recently a few of them are paid; as other public school teachers are, out of public funds.

The development of this Bible teaching program has gone forward much more rapidly in the past five or six years than heretofore, and the shift has been gradually from the churches to public schools. The National Reform Association is now emphasizing this Bible teaching program. While it regards any method of giving this instruction as an advance, it believes the giving of it in our public schools, under school supervision, by teachers qualified by character and training to impart it, and paid from public funds is the better method; and the one which will finally prevail. Our Association is promoting these Bible teaching courses in our public schools chiefly in two ways: (a) by securing for the book, **GOD IN OUR PUBLIC SCHOOLS**, the widest possible reading and (b) by placing in the field an able man, Rev. E. M. Hertzler, of Marion, Ohio, to contact the educational and religious leaders of communities with a view to introducing Bible study courses in their schools.

III. The restoration to our public schools of textbooks containing the moral and spiritual element which in former days was so prominent in our school textbooks.

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E. STANLEY JONES ON CHRISTIAN PUBLIC EDUCATION

"THE CHRIST OF THE AMERICAN ROAD" is the title of E. Stanley Jones' latest book. This book has a peculiar interest and value for Christian Americans because it analyzes our American life from the standpoint of Christ and the Kingdom of God. Mr. Jones finds much to commend in our American way of life but does not hesitate to point out the points at which the American road has departed from, or is not the Christ road. These he speaks of as "gaps" which must be bridged. Our limited space forbids any adequate review of the book as a whole.

We can refer briefly only to one chapter in which he discusses the gap between Christianity and education. In this country, he says, "the Christian movement and education began life together. It was out of the Christian movement that education began and by the Christian movement that education was nurtured."

Then came along the state and took education out of the hands of the church. Mr. Jones does not condemn this separation of the church from public education. In fact he says it was inevitable. For the total education of the whole people was too big a job for the church. Besides, the church was so bound up with dogmatism, and narrowness that it was not fit truly to Christianize education. This has resulted, unfortunately, in the secularizing of public education, with its disastrous consequences to American youth and to our nation. Secularized education has taught our youth everything about life except how to live it. Speaking of our American high school students as "the finest group of young people we have ever had—eager, responsive and wanting something to live by and live for" and declaring that "there is nothing wrong with this younger generation but the older," Mr. Jones says: "To deprive such a generation of moral and spiritual guidance is a crime against them and the future."

Mr. Jones asserts it was not the intention of those who separated public education from the church to divorce religion from it. Quoting from the Northwest Ordinance of 1787, "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged," he says; "Note, 'religion, morality . . . being necessary . . . schools . . . shall be forever encouraged.' How were religion and morality to be imparted? Through the schools! It is clear as crystal that

while the American tradition demands that there be no established religion, no sectarian favoritism or emphasis, nevertheless it further demands that, 'religion, morality, and knowledge being necessary to good government and the happiness of mankind,' the inculcation of religion and morality must be through the schools. The idea of a completely secularized education was foreign to the founders of this nation. And it is foreign to the deepest needs of this country. We cannot build a good nation if it is to be a godless nation. There is no character-forming power on earth comparable to real, vital religion."

The blunders of the past must be rectified. The gap between education and Christianity must be bridged. We must put religion back into the educational process, or decay morally as a nation. In answering the question as to how this must be done Mr. Jones does not leave his readers in doubt. Evidently he has little time for the so-called weekday church school plan—getting the children who are willing out of the schools for one or two hours' instruction a week for church leaders to give them religious instruction while the public school instruction for remaining 28 or 29 hours per week remains secular. He insists that non-sectarian religious instruction must be woven into the warp and woof of the entire system of public education. We quote him as follows:

"Religion and education, having separated, must now be brought together, not occasionally by a lecture, nor merely once a week for weekday religious education—although these are both good—but they must be brought together frankly and openly. Religion must be made a part of the educational process, and teachers must be trained to impart it just as they are trained in any other subject. The fear of sectarian emphasis can be overcome by the fact that now the sectarian emphasis is being transcended in most of our churches and a type of Christianity has been produced that may be imparted without sectarian bias or emphasis. Tens of thousands of such teachers can be found. All it needs is the wholehearted consent of the educational authorities backed by public opinion."

We commend not only this chapter but the book as a whole to the readers of *The Christian Statesman*. It is published by the Abingdon-Cokesbury Press and is very well worth the \$1.00 per copy for which it can be obtained.

IT IS BEING DONE

When the arguments for Bible teaching, for giving courses of instruction in morals and non-sectarian religion in our public schools on school time under school supervision and by teachers approved if not also selected by school boards are presented, there are many good people who say your arguments are convincing, they seem to be conclusive, but it isn't practicable. With our cosmopolitan population and our various religions it just can't be done. There are communities where agreements can be secured for giving this instruction on "release time," that is, the school authorities may release pupils for one or two hours per week to go to their respective churches where this instruction is given by pastors, priests or rabbis. But it just can't be done in the school building under school supervision and included in the school's curriculum of studies.

The answer to this is that it is being done successfully in many places in various sections of the country. We have never made a survey to find out all the places in which it is being done. However, from various reliable sources we have learned of many places in which it is being done. We have no doubt that full information on this subject would largely increase this number. In this article we give a partial list of places of which we have knowledge where this instruction is given in the schools in some nine or ten states, a sufficient number to show that the carrying out of this program is practicable in many places and areas throughout the United States.

NORTH CAROLINA. In this state there are about 100 communities including most of the large cities in which courses of instruction in the Bible are being given by teachers usually nominated by church groups but elected by school boards. The courses are given in school buildings, on school time, and under school supervision. While most of the teachers' salaries are paid from funds privately raised, some of them are paid from state funds and the Attorney General of the state has ruled that this is legal.

TENNESSEE. Chattanooga: There have been elective courses in this city's schools one period a week from the fourth grade up through the junior high school and five periods a week in the senior high school for many years. While the teachers are selected by a Bible study committee, these courses are given in school buildings and under school supervision. Nearly 100% of the elementary and junior

pupils and a much smaller percentage of high school pupils take the Bible courses.

In Somerville, county seat of Fayette County in this same state, all pupils take the Bible course from grades one to eight and in the high school of 350 pupils the Bible course is given daily with one unit of credit toward graduation. The teacher of Bible is elected by the school board and most of her salary is paid from school funds.

SOUTH CAROLINA. Since 1939 the public schools of Marion have offered an elective Bible course to high school students for one unit of credit toward graduation. The Bible teacher is selected by the school board and superintendent of schools with approval of the town ministers. The state pays her salary.

GEORGIA. In the City of Moultrie the school board selects the Bible teacher but her salary is paid by the churches. The Bible teacher reaches all students in the English and Social Science classes with a minimum of thirty minutes on two or three days a week.

MISSISSIPPI. In Meridian, a city of 35,000, Bible instruction is given in all the elementary grades and a special elective course is offered in the junior and senior high schools. The school board elects the teachers and the course is financed the same as other subjects.

IOWA. In the City of Burlington (population 26,000) a teacher employed by the school board and paid from school funds gives full time service to Bible teaching.

OHIO. Middletown, a city of 32,000 population, Bible study courses have been offered in the high school for twenty years. The teacher is employed for full time service and is paid as other teachers, out of school funds.

In Marion, a city of 31,000 population, beginning September, 1943, a Bible course was offered the pupils in the fifth and sixth grades. 946 pupils of the total enrollment of 994 in these grades took the course. The teacher giving full time service to this work was selected by a committee representing the churches and other groups and approved by the school board. The Bible course was given in school buildings, on school time and under school supervision. An additional Bible teacher has been employed for the school year beginning this September and the Bible course will be offered in two additional grades.

REVISED EDITION OF "GOD IN OUR PUBLIC SCHOOLS"

The Second Revised Edition of Dr. Fleming's book, **GOD IN OUR PUBLIC SCHOOLS**, is at last off the press and quite a number of orders for it which we received in June and July were filled the first of August. We have already sent over 100 copies to religious and educational journals for review and are daily receiving new orders for copies of the book.

The new edition is quite an improvement over the first edition. Considerable new material has been introduced, in numerous instances statistics found in the first edition have been brought up to date; the most recent figures on crime and juvenile delinquency are given both in statistical and chart form, and with respect to paper, type and binding the book measures up to the high standard of the first edition.

The wide interest created by the first edition and the cordial reception it received have established us in the conviction that this book has an important mission to fulfill. It deals with a tremendously important subject in which there is an ever increasing interest on the part of religious and educational leaders in particular and of thoughtful Christian patriots in general; namely, the reaching through our public schools of American youth, especially that more than one-half of them which no church is reaching, with that moral and spiritual training essential in fitting them for life and for the responsibilities of citizenship in our democracy. It deals with this problem, not superficially, as most books on this subject do, but fundamentally, going down to bed rock American principles. It does not dodge the issues involved but meets them squarely. The most formidable objection raised to the return of the Bible and the introduction of moral and religious instruction on a nonsectarian basis into the curriculum of our public schools is that it would be a violation of our American doctrine of religious liberty and of the separation of church and state. Dr. Fleming deals with this objection at length and shows that this instruction can be given in our public schools without violating either of these principles. This alone gives the book a uniqueness, and

would justify its wide circulation throughout our country. But it has many other excellent features. It is a sort of John the Baptist going before and preparing the way for the return of the Bible and moral and religious instruction to our public schools.

We appreciate the cooperation readers of *The Christian Statesman* and friends of *The National Reform Association* have given us in securing this book and placing copies of it in the hands of key persons. We do not know of a more effective way of advancing this cause throughout the entire country than by this means. Surely a few dollars—enough to secure one, five, ten, or even one hundred copies and place them where they will do the most good—would be a good use of some of the money which the Lord has intrusted to American Christians.

We suggest the following ways in which you can cooperate with us in extending the influence and power of this book. Secure and place copies as follows:

1. In the hands of your pastor with the request he study it and follow this with a pulpit message on this subject, and that he review the book before the local ministerial association.
2. In the hands of the superintendent, principal, members of the Board of Education of your local public school to awaken an interest in introducing a program of religious education into your schools.
3. Into the hands of the president or other officer of such organizations as the local W.C.T.U., Federation of Women's Clubs (the National Federation has included "God In Our Public Schools" in the published list of books the Federation recommends its members to read) with the request it be reviewed at one of the organization's meetings.
4. Place copy with the editor of your local newspaper with the request that he review it, or have someone review it, for his paper. This has been done with good effect in a number of instances.
5. Place copy in your public library, or in your school library. Recently a public spirited citizen secured 15 copies and placed one copy in each of the public school buildings of his city.

This book of 250 pages, large print, good paper, bound in cloth and lettered in gold, sells at the low price of \$1.50. Send your order to *The National Reform Association*, 209 Ninth St., Pittsburgh 22, Pa.

PENNSYLVANIA. In the City of Ellwood (population of over 12,000) Bible instruction is given in grades one to seven by qualified teachers chosen by a board of religious education which raises the funds to pay their salaries. The instruction is given in school buildings on school time and under school supervision.

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Bible and Religion in the Public Schools Number

Religious Education Week will be observed throughout the United States, September 24th to October 1st. It is sponsored by the International Council of Religious Education. The Boards of Education of 43 denominations are participating and programs have been announced by close to 200 state, provincial, and city councils of churches and religious education.

For this reason and because the public schools and institutions of higher learning of the nation are beginning another year's sessions, we are devoting the September issue of *The Christian Statesman* largely to the discussion of the Bible and Religion in the Public Schools. It is in this field of religious education particularly that The National Reform Association functions. It is a large and very important field. The public school is the one place in which there is a fair opportunity of reaching nearly all American youth with fundamental religious training. Here only is there any likelihood of reaching with this instruction the 16,000,000 or more of the 30,000,000 American youth of public school age which no church is today reaching. It is a field in which the doors of opportunity are opening wider each year. It is also a field in which there is great need for educating the public. We, therefore, hope the readers of *The Christian Statesman* will give particular attention to the articles in this issue on this subject and to the program of The National Reform Association for the Bible and Religion in our Public Schools.

THE GREATER TASK AHEAD

Now that we are approaching the end of the war many of our people, believing the danger is past, are beginning to relax and are looking forward to the normal and easier life of former days. They forget that a greater and

more dangerous task lies before us, namely, that of winning the peace and that the near approach of victory is bringing us face to face with this task. We believe this to be a task in which Christian people should take the lead. For there will be no lasting peace among the nations of the earth until they accept and are obedient to the Christian principles of justice and brotherhood in their relations to each other. There is great danger that this fact will be overlooked by our political leaders in setting up the peace and that it will be determined rather on the basis of human expediency, of each nation looking supremely after its own interests, and relying more upon physical force than upon justice to maintain the peace.

The only way to meet this danger is for the Christian people to build up a strong public sentiment for a peace of righteousness and brotherhood and then see that this sentiment is effectively expressed to those who will represent us in setting up the peace.

The December, 1943 issue of *The Christian Statesman* was devoted entirely to setting forth what we believe to be essential in establishing a just and durable peace. It was summed up in three statements:

1. Establishing a Christian World Order.
2. Establishing an international or world government.
3. America's participation in establishing a Christian world order and government.

The issue contained a full discussion of each of these three points, and these points briefly elaborated were embodied in the form of a petition addressed to the United States Senate with the request that this petition be signed by individuals or adopted by organizations and sent to a United States Senator with the request that he present it to the Senate. We still have on hand some copies of this issue and individual copies of the petition which we will be glad to send to readers of *The Statesman* for use in carrying forward this program for a Christian peace.

Now that the Dumbarton Conference is in session and that other even more important conferences on the peace will be held in the near future, this is the time for Christian people to become more active in expressing their convictions on this matter to our public officials at Washington. While petitions have their effect, personal letters are far more effective and we urge all those interested in a Christian peace to write letters to their Senators at Washington, to the President, and the Secretary of State expressing their convictions regarding the peace.

Out of Partisan Politics

The recent efforts to take the question of our foreign relationships including the kind of a New World organization the United States will support out of partisan politics is highly desirable and encouraging. The question of our foreign policy and whether United States should become a member of the League of Nations was made the football of partisan politics in the national election following the conclusion of the First World War. The results were disastrous. Our failure to enter the League and our isolation policy which followed this failure is widely believed to have been one of the factors which brought on the Second World War.

The foreign policy of the United States, including the kind of a new world organization the United States will stand for, is a matter of such tremendous moment, so directly related to whether this Second World War shall be followed by a third and even more terrible war, that it should be eliminated altogether from partisan politics. We are now facing a situation not unlike that which we faced at the close of the First World War. We are on the eve of another national election. With the spirit of party politics running high as it did in 1920, with the near approach of the end of the war the question of the peace, of the part which our country shall take in setting up the peace, and the kind of a new world organization the United States will support looming prominently before us, there has been great danger that the two leading political parties would champion different policies and that this issue would again be decided on a partisan basis rather than on the basis of the future security and peace of our own country and of the world. Fortunately, however, there are political leaders of both parties who having foreseen this danger are doing everything in their power to avert it. First of all there was the Fullbright Resolution which passed the House of Representatives by an overwhelming majority. There was the resolution of two Democrats and two Republicans passed by the Senate with a view to making this a non-partisan issue. Leaders in both parties endeavored to have the party platform of their respective parties as nearly alike as possible on this issue. The purpose of the recent conference between Secretary of State, Hull, and the representative of Governor Dewey, the Republican candidate for the Presidency, has been to bring the leading spokesmen of the two parties together on this issue and eliminate it from partisan politics. The situation is encouraging. We trust that conferences will continue and

that the effort will be successful. However, we are only at the beginning of the great national contest. It will be well for the people of the country who are profoundly interested in this issue to keep a close watch on the situation, to insist that the discussions of this issue in the campaign be carried on on a high level without recriminations and that the leaders of both parties be required to discuss the issue constructively and let the people know very definitely what kind of a new world order they are for and will labor to achieve.

TEACHERS OF BIBLE IN OUR PUBLIC SCHOOLS

In many places throughout the United States Bible study classes are being established in, or in connection with, our public schools. One of the problems faced in introducing these courses is in securing properly qualified teachers. To teach the Bible successfully to young people in our schools is fully as difficult as teaching them effectively in any other subject in the school's curriculum. The Bible teacher should measure up fully in general educational qualifications with the other teachers of the school. In addition the Bible teacher should have special training in the Bible not only to know its content but also to know how to impart Bible knowledge to the pupils. Still further the character and life of the Bible teacher should be in keeping with what she teaches. There is a scarcity of teachers meeting these requirements. This is one of the reasons, if not the chief reason, for the failure of many of these Bible study classes.

Where shall we look for qualified teachers for these Bible study courses? Chiefly, we think, to our Christian colleges. They above all other schools of higher learning have a much larger proportion of Christian students. A course of instruction in the Bible is included in their curriculum. To them we look chiefly for recruits for the ministry and for mission work at home and abroad. They have, or at least should have, a distinctively Christian mission, and now that this new field of Christian service is opening up—a field of almost unlimited extent and of great opportunity for Christian service in molding the character, shaping the ideals and guiding the lives of many millions of American youth—our Christian colleges should include in their mission the training of young men and women for service in this field of Bible teaching in our public schools.

This we think is a new responsibility which we should lay upon them. Meeting it may require some additional courses in Bible instruction not

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OPEN CHURCHES, CLOSE SALOONS ON V-DAY

Church leaders in many communities have arranged to open their churches for thanksgiving and prayer on the day Germany acknowledges defeat and lays down her arms. Fine! Let this be done in every community throughout our land. But let us go farther and close tight as a drum on V-Day every place under the flag that sells intoxicating liquors. The riot of drinking, drunkenness, disorder, race riot and such like that will result from open saloons on this day certainly is out of keeping with the way in which Victory over the Hitler power, won at a cost of so many precious lives, should be celebrated.

Even those in the liquor business are greatly exercised over whether they should keep open or close on this day. Fearing that serious results to their business will follow the dispensing of liquor on that day, some of them advocate closing. The Hotel Association of New York has proposed to its members that they sell no alcoholic beverages for 24 hours after receiving news that the war in Europe has ended.

On the other hand other liquor dealers are saying, look at the big money we will lose if we close on V-Day. Still further, others see the argument voluntary closing will give the Drys for closing every day.

Two very interesting articles have appeared recently in liquor journals reflecting these conflicting views. The "Beverage Retailer Weekly" published in New York, in its issue of August 21st warning the liquor trade of the dangers of open saloons on V-Day, says:

"The public with plenty of money to spend would make it a rare occasion—so much so that few factories would remain open, few business firms would have enough folks on hand to operate that day. Frankly, it would probably prove a serious day—a day that we might regret having permitted the sale of liquor. Then again, the licensees say that if peace should come it would be a gala day for them—with sales so big the cash register would never stop ringing."

On the other hand "The Brewery Worker," published in Cincinnati, Ohio, in its issue of August 16th, discussing the proposal of the Hotel Association of New York to ban liquor on V-Day, says:

"It is well-meaning but foolish. It is well-meaning in that the Association wants to prevent excessive drinking by the jubilant public. It is foolish in that it plays right into the hands of the Drys.

"Whenever municipal authorities order taverns and bar-rooms closed and the sale of all alcoholic beverages stopped during a period of civic disorder or emergency—rioting, floods, etc.—the Drys point to this as proof of all their contentions regarding alcoholic beverages. If these beverages aren't harmful, they ask, then why prohibit them? And if it reacts favorably to the public welfare to prohibit them for a limited period, they ask, wouldn't it react even more favorably if they were prohibited permanently and on a national scale?

"The Drys might use this proposed self-imposed 24-hours prohibition period of the Hotel Association as an argument against these hotels selling alcoholic beverages at any time, and it would be difficult to answer them. Self-imposed restrictions, no matter what their nature, are always an admission that such restrictions are not only good, but necessary, and once this is admitted, you just can't talk it down."

So the liquor dealers are between the devil and the deep sea. They are afraid the Drys will get them if they don't and get them if they do. For once let us be cooperative and help them out of their dilemma. Let us petition the Governors of our states, the mayors of our cities and every public official or body which has authority to do so to close all places dispensing intoxicating liquors for at least 24 hours after victory over Germany is announced. Write letters to these public officials insisting this be done. Let church and other groups take action and communicate it to the proper officials. The Chamber of Commerce of Homestead, Pennsylvania (by no means a dry city) has petitioned Governor Edward Martin of Pennsylvania to close all bars and saloons in Homestead and if he will throughout the state on V-Day. Here's something practical to do. RISE UP DRYS AND DO IT.

"In view of the desperate world situation of today when affairs appear to be beyond human control; and believing that a more faithful reading of the Bible as the word of God would serve to increase the faith of our children and the people generally in God, the State Board of Education recommends that every school teacher, principal or superintendent of schools, shall read without comment a passage of the Scriptures before every school or class every school day".

Resolution passed July 2, 1940, State Board of Education, Oklahoma.

DEMANDS OF FREETHINKERS OF AMERICA, INC.

Recently a letter came from the President of the Freethinkers of America, Inc., requesting a copy of Dr. Fleming's book, **GOD IN OUR PUBLIC SCHOOLS** for review in this organization's organ, **THE FREETHINKER**. We look forward with interest to what the editor of this "free-thinking" paper has to say about this book. We can anticipate its character from the fact that the issue of the **FREETHINKER** sent us contains a five-page poem entitled, **THE SERPENT IN THE WILDERNESS**, which the editor "considers one of the most powerful poems we have ever read." Of this poem he says:

"It is a scathing attack upon the Bible and its morality, and of Christianity and its frightful influence upon human welfare and progress."

On the front page of this issue at the top of the page in large bold-faced type the following appears: "The best evidence against the existence of God is the multitude of frightful crimes committed in that name." — Joseph Lewis.

In this same issue what these freethinkers are aiming to accomplish is set forth as follows:

What Free Thought Demands

1. That no religious instruction be given or religious observance be held in public schools.

2. That churches and other ecclesiastical property shall be no longer exempt from taxation.

3. That all public appropriations for educational and charitable institutions of a certain character shall cease.

4. That all religious services now sustained by the government shall be abolished.

5. That all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

6. That the judicial oath in the courts and in all other departments of the government shall be abolished.

7. That the appointment by the President or by governors of the various states of all religious festivals shall wholly cease.

8. That no special privileges or advantages shall be conceded to any established or special religion whatsoever.

9. That the employment of Chaplains by federal and state institutions shall be abolished.

It is evident from the above that these atheists (for that is what they

are) if they had the power, would remove from our nation and its government every last vestige of religion and make us a completely secular and atheistic nation—no Bible, no religion in our public schools, no oaths administered in our courts or required of our public officials, no prayer in Congress or State Legislatures, no Thanksgiving days or other religious observances called by our Presidents or Governor of States, no chaplains in the army or navy to minister to the spiritual need of some ten millions Americans fighting in the war now raging, and church property taxed the same as business corporations.

It is well for the Christian and patriotic people of America to know that an organization of this character and with these purposes exists and functions in this country. If this group and others of like character were to succeed in accomplishing their purposes, it would mean the downfall of our nation with its liberty and freedom, and all the other blessings we owe to the Christian religion.

One thing we can thank these freethinkers for—their frankness in stating what they are out to do. Most Americans would revolt against this complete secularizing or dechristianizing of our government and nation. The real danger comes from those who would never consent to these "demands" in their entirety, but who, because of their confused and mistaken thinking on the issue of religious liberty or the American doctrine of the separation of church and state, support these atheistic secularists in some of their demands, while repudiating them in others. For example some Christian people line up with these agnostics in their opposition to the Bible and instruction in non-sectarian religion in the public schools who would strenuously appose them in their efforts to abolish the use of oaths in our courts, the employment of chaplains in our jails, and penitentiaries, the abolition of our national Thanksgiving Day, and to tax church property. Let those who do this realize they are giving aid and comfort to these groups who know no religion, no Christianity, no God, and who are therefore working to make ours an out and out secular nation.

There are two diametrical opposing theories of government in this country—the Christian theory and the secular theory. American Christians should be solidly behind the Christian theory.

AGNOSTIC OPPOSES BIBLE IN THE PUBLIC SCHOOLS

The August 14th issue of the **PATHFINDER** contained a news item regarding the work of The National Reform Association in promoting daily Bible reading and non-sectarian religious instruction in the public schools of the nation.

Under date of August 28th the President of The National Reform Association received a letter from Ervin Kline of Portland, Oregon, regarding the above item from which we quote as follows:

Dear Dr. Martin:

I note your Association proposes a program of daily Bible reading and non-sectarian teaching in various states in the middlewest.

Just why you or any other sane man or woman must continue to fill the minds of innocent children with the old Bible stuff I cannot understand.

If you must put the Bible in the schools then if you are honest, you will put along with it an equal number of copies of Thomas Paine's "Age of Reason" and copies of the enclosed circular, "The Bible in the Balance."

The letter speaks for itself. "Filling the minds of the innocent children with the old Bible stuff." We might let it go with this. But this would not begin to disclose the antipathy and hatred of this agnostic toward the Bible. We have gone through the large four-page circular referred to in the letter, "The Bible in the Balance" by Charles Smith, Editor of the **TRUTH-SEEKER**. It is throughout a diatribe against the Bible. It "indicts the Bible as inauthentic, incredible and immoral." The following are quotations from it:

"The scholarship of the world rejects the Bible as of divine origin."

"The Bible begins with a forgery."

"The Decalogue needs debunking."

"The Sermon on the Mount consists largely of romantic nonsense."

"The Bible is the greatest hoax of all history."

"The leading characters of the Old Testament would today be in the penitentiary and those of the New would be under observation in psychopathic wards."

"If bad books are burned, the largest bonfires should consist of Bibles."

"The Abolitionists were infidels. Abraham Lincoln's Emancipation Proclamation nullified 'God's law.' The Civil War was a contest between Bible morality and social morality. Jefferson Davis was a Christian. Lincoln was not."

"One-half of the clergy are well-housed hypocrites; the other half are

poor ingoramuses. The provincial mindedness of the latter is appalling."

Little wonder this man and his "free thinking" associates are against the Bible in the public schools. They are wise enough to know the influence and power of the public schools in determining the laws, institutions, government and life of the nation and being agnostics and Bible haters, they, of course, want a secular government and a Godless, Bibleless nation. In this struggle over the nation for the Bible and religion in the public schools they are not the sort of group for those who believe in the Bible and religion—be they Protestants, Catholics, Jews—to line up with.

But what is the answer to their plea that if we put the Bible in the schools, we must if we are honest, also put along with it Thomas Paine's "Age of Reason" and the diatribe on the Bible enclosed in the letter, "The Bible in the Balance?" It is this. It is the Bible, not this diatribe on it, nor Payne's "Age of Reason" that has made America, that has given us our liberty and freedom, that has made us the great and prosperous nation that we are. From a vast array of testimony in support of this statement from outstanding Americans we submit the following:

President Andrew Jackson said: "The Bible is the rock on which our Republic rests."

Thomas Jefferson: "The Bible is the cornerstone of liberty."

George Washington: "It is impossible to govern the world without the Bible."

Abraham Lincoln: "The Bible is the best gift which God has given to man. But for that book we would not know right from wrong."

Justice Brewer of the United States Supreme Court: "The American nation from its first settlement at Jamestown to this hour is based upon and permeated by the Word of God."

Herbert Hoover: "We are indebted to the Book of Books for our national ideals and institutions. Their preservation rests in adhering to its principles."

Woodrow Wilson: "There are great problems before the American people. I would be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and all our thought the incomparable and unimpeachable Word of God."

Vice President Henry A. Wallace: "The idea of freedom—the freedom that we in the United States know and love so well—is derived from the Bible with its extraordinary emphasis on the dignity of the individual. Democracy is the only true political expression of Christianity."

We are not an infidel or atheistic nation. The highest legal authority in America, the Supreme Court of the United States, has said in so many words: "We are a Christian nation." We propose to keep this a Christian nation and make it more so. Therefore, we shall put Christianity's textbook, the Bible, the source of our liberty and freedom and greatness, into our nation's schools, and we do not propose to put along side it any atheistic, Bible berating textbooks to tear down the very things the Bible builds up.

Our Program For Moral And Religious Training in The Public Schools

(Continued from page 1)

Take for example the school readers. The old McGuffey Series of Eclectic Readers is still familiar to many of the older generation. Published first in 1836, over 200,000,000 copies were sold before they went out of our schools. At one time half the school children of America used them. The moral and religious element is in the forefront in these readers. Of them, Dr. Fleming says:

"Of seventy-one lessons in the old Fourth Reader I have, thirty-two have a distinctively religious flavor and many more strike a high moral note. My old Fifth Reader has 235 lessons, sixty-four of which are distinctively religious."

The same was true of the Appleton and other readers of those early days. So too of the grammars and spelling books. Webster's Blue Back Speller which came out in 1829 of which 100,000,000 copies were sold, was full of religion and morals.

But following the exclusion of the Bible from our schools some seventy-five years ago all this has changed. There is very little religion and not much moral teaching in our modern school textbooks. Quoting Dr. Fleming again:

"Recently I examined nine sets of readers, thirty books, used from the fifth to the eighth grades. They were filled not with the religion that made our civilization and graced our readers in the past but with fables, folk-lore, fairy tales, pagan mythology, jingles and jangles. Two-thirds of them had no Bible quotations at all, and there was virtually no voicing of morals."

Daily devotional Bible reading and prayer in our public schools will accomplish something. One or two periods of Bible study per week in our schools will accomplish more but even if we had one hour's Bible instruction of all our youth in all the

grades of our public schools, this would still be far from enough to meet the needs of our youth and of our democracy. What of their instruction for the remaining 29 hours of the week in which the moral and religious element is lacking? Religion is an integral part of life. It is woven into the wrap and woof of our American way of life. It should be an integral part of our entire system of public education and the way to give it this place is to have prepared and introduced into our schools up-to-date textbooks in which religion and morals shall have the place they formerly had in the textbooks of our public schools. The basic task in meeting this need is to get to the people the facts regarding the contrast between the textbooks used in our public school in earlier days with those now used in respect to this matter of morals and religion, and thus develop a public opinion which will insist upon our public school authorities making this change.

The National Reform Association has just begun to emphasize this third item in its program.

This program is vitally related to our future welfare and security. We appeal to all friends of American youth and of our Republic for their support in carrying it forward.

College President's Evaluation of "God in Our Public Schools."

May 8, 1944.

Dear Dr. Martin:

I have gone over the book you sent me, "God in Our Public Schools" a second time and have used it as the basis for addresses and found strength and comfort in it myself. I appreciate having the copy in my library and will be using it through the years.

In addition, I have found the public appreciative of the information which I have gleaned from this book and presented in the form of public addresses. Even Christian men and men of good-will towards these ideals are, in the main, unaware of what has taken place or at least are unaware of the dire results of the crowding out of the child's curriculum the daily presentation of Scriptural truth. I believe your book will help turn the tide toward a replacing of the Bible in its former position of prestige in education. I sincerely hope that this may be so.

Cordially yours,

Robert F. Galbreath,
President

Westminster College
New Wilmington, Pa.

BATTALIA

By E. Jean Nelson Penfield

America thy bulwarks stand,
And shall, while by true freemen manned.
No foe by power-crazed lust inspired,
Is match for sons, by freemen sired.
For slaves of lust, or pagan kings,
Know not the source of freedom's springs.
"In God We Trust."
Hallelujah!

We fight for Pilgrims' fulfilled dreams,
Our prosperous marts, and cargoed streams,
Our freemen's homes, and temple spires,
That guard the flames of holy fires.
We fight for freemen's courts and schools,
Where truth is taught, and justice rules.
"In God We Trust."
Hallelujah!

We fight for all that freedom brings,
For skies where winging lark still sings,
For fields where happy children play,
To sleep in peace at close of day.
For each man's right to work and build
With talents giv'n, as God has willed.
"In God We Trust."
Hallelujah!

We fight as stewards of high trust,
For all mankind that follows us.
As debtors to great pioneers,
And guardians of the future years,

We fight as men of honor fight,
Intrusted with defense of right.
"In God We Trust."
Hallelujah!

No lust of conquest stains our path,
But driven by a righteous wrath,
We fight to end the berserk rage,
That, blind to history's sun-lit page
Of progress o'er a thousand years,
Seeks reign of carnage, pillage, fears.
"In God We Trust."
Hallelujah!

Eternal God, of love and power,
Thine be the judgments in this hour,
As thine before the Great Assize,
When things are weighed that mortals prize.
Thy hosts unseen, embattled stand,
For righteous rule in every land.
"In God We Trust."
Hallelujah!

'Twas courage born of faith in Thee,
That gave to us our liberty,
As courage now, by faith reborn,
Brings promise of a world reborn,
Emerging as the sun at dawn,
Triumphant over night-bred wrong.
"In God We Trust."
Hallelujah!

(Inscribed to the men and women, who, under the STARS and STRIPES, now fight so gallantly that freedom may live; with remembrance that freedom is no magic, self-perpetuating gift, but a priceless blessing for which each new-born soul must strive if it would win; and each new generation, whether in time of peace or war, must defend, or lose.)

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A TREMENDOUS CHALLENGE

by the

HON. FRANCIS B. SAYRE

*Deputy Director of Foreign Relief
and Rehabilitation Operations,
Washington, D. C.*

To the pagan the years of suffering through which we are now passing are but unrelieved tragedy; to the Christian this is a time of thrilling significance and opportunity. We must not misunderstand the deep-lying forces now welling to the surface.

The breakdown and disaster which confront us today prove that this is a moral world, overruled by a God who cannot be ultimately frustrated. For many years men have been building a civilization based essentially upon faith in material rather than in spiritual values, upon self-seeking rather than upon brotherhood. Upon such foundations we have reared the richest and seemingly the most impregnable civilization that the world has ever known. Incomparable power seemed to be ours. By the end of the Nineteenth Century we actually believed that we had permanently conquered want and were fast conquering war, that we would achieve Utopia without having to pay the price of self-sacrifice and cooperative fellow-

ship. We were making of Christ an impractical dreamer, who did not understand the realities of this workaday world.

Then came the crash in 1914. The world reeled. When we made the peace in 1919 we still were unconvinced. We still believed that the way to power and happiness lay through self-seeking and material acquisition and that spiritual forces could be ignored as inconsequential. Followed the second crash of 1939 and the tragedy of these years.

Today we face a tremendous challenge. After the active fighting and wholesale destruction have ceased, will we have the understanding and the courage to build the peace upon genuine brotherhood? If not the game is up.

The present catastrophe is proving afresh the eternal truths that Christ taught. No civilization resting upon other foundations can endure.

Overruling the universe is a pitying, loving God, waiting for us to build the new world after the war upon Christian fundamentals. There is no other pathway to lasting peace and human happiness.

Now is the time for Christians to manifest the vitality and power of their faith. Forward, Christians!

(Continued from Page 5)

only to give those looking forward to this service a thorough knowledge of the content of the Bible but also to teach them how to impart Bible instruction to pupils in the various grades of our public schools.

Still further the attention of Christian students should be called to this new field of service, for most of them know little about this new development in the introducing of Bible study courses in our public schools. The opportunities in this field for Christian service should be emphasized. While up to the present time a good number of these Bible teachers receive small financial remuneration, in a good many cases none at all because this work is taken on as a side issue in connection with their major work, more and more these Bible teachers are being employed for full time service and paid salaries as high or higher than those paid the teachers of other subjects in our public schools.

However, this is no more a responsibility of our Christian colleges than it is an opportunity. If furnishes them with an additional appeal for both students and financial support. Contacting college presidents with reference to this matter is included in the program of The National Reform Association for the Bible and religion in our schools.